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VOL. XI, NO. 7 AUGUST, 1930

The EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

WHAT TO GIVE

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day,
Because I shall not pass again this way.

I want to give the oil of joy for tears;
The faith to conquer cruel doubts and fears;
Beauty for ashes may I give alway,
Because I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away,
Because I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,
Because I shall not pass again this way.

—*Selected.*

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AMERICAN-EUROPEAN FELLOWSHIP

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WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15.

Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

—::—

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1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

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Devotional and Editorial

CHRIST GREATER THAN THE TEMPLE

By REV. CHAS. F. REITZEL,
Author and Bible Teacher, Altoona, Pa.

"I say unto you, that in this place is One greater than the Temple."—MATT. 12:6.

IT was the Sabbath day. The Master and His disciples were on their way to the synagogue in Capernaum. The journey, it appears, necessitated the passing of the little company through the grain fields. The disciples took of the grain, and did eat it. When the Pharisees saw it, they said, "Behold, Thy disciples do that which is not lawful to do on the Sabbath day." Jesus at once acts as their attorney, and, with the greatest of ease, brushes aside the sophistry of their charges by clear and well defined arguments, showing that their act was one of necessity, consequently justifiable. And see how He did it.

He showed that ritualism and ceremonialism must never be interpreted as opposed to the law of love and self-preservation. Quoting from the prophets, he says, "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." The entire will of the Lord, as revealed in the sacred Scriptures, could safely be interpreted in the light of this simple law. And if the spirit of this thought were to fully possess the church today, there would be fewer Law and Order societies controlled by the church and more evangelical movements inaugurated for the saving of the lost, for "God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

He defended them on the grounds of precedent. Precedent is a powerful law, a law for which Synods, Conferences, Legislatures and political Conventions have a peculiar dread. Jesus calls the attention of the Pharisees to the act of David, "how he entered into the house of God and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him." While it is not clearly stated that the case of David's referred to by Christ was one of actual necessity, yet it is so implied. That which bore out David in the act was not the dignity of his royalty, but the necessity of his hunger. The fact of him being king gave him no more title to such a privilege than that possessed by the meanest peasant of Israel. Uzziah, who was king, in attempting to invade the office of the priests, was smitten with leprosy. In further confirmation of the law of precedent he urges the acts of the priests, how that in the Temple they "profane the Sabbath and are blameless." The priests did a great deal of servile work. They killed and flayed and burned the beasts for sacrifice, which for common use would have been unlawful. But their act was never reckoned a breach of the fourth commandment. Many things today are allowed for the benefit of mankind in the advancement of the sciences, which otherwise would be considered illegal and grossly criminal. Thus he made clear that not only those things necessary to life, but those things also which are essential to worship, were allowable on the Sabbath day.

Here is enunciated a great principle and one that solves many a difficult and perplexing problem. And there is a sense in which this principle may be applied to the observance of Sunday. For instance, the use of the automobile for pleasure or secular work on the Lord's day is certainly much out of place and grates upon one's spiritual sensibilities, yet there is a solemnity and appropriateness about the sight of such a machine when used in

conveying people to a place of worship on the first day of the week. So in the text, when Christ declares Himself to be greater than the Temple, He means to say that if the temple services justified the priests in what they did, that He, who was greater than the Temple, would justify His disciples in what they did while engaged in service for Him.

Solomon says, "The heaven of heavens cannot contain Thee, much less this house I have builded for Thy name." Yet over against this dogmatic statement it must be seen that that actually occurred which the wise man declared to be impossible. Strange and paradoxical as this may seem, the Greater was often found within the lesser. Jesus again and again stood within the sacred precincts of the Temple. I can conceive of the ocean containing a drop. I can see how the universe may enclose a planet. But for the ocean to be hidden within a single drop of water, or the universe to be couched within the compass of a single planet, is enough to cause the powers of imagination to stumble in mystery and to stagger in unbelief. Yet God, whom the "heaven of heavens cannot contain," entered into a building not many times greater in its dimensions than a common rural house of worship. A marvel it is that He who hath measured the waters in the hollow of His hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance; and with whom the nations of the earth are as a drop of the bucket and are counted as the small dust of the balance; who taketh up the isles of the sea as a very little thing, and to whom the nations are as nothing and are counted as less than nothing, and vanity, should be circumscribed in person to the limited space of the Temple. And is this marvel not a picture of His incarnation? In His manifestation in the flesh He also dwelt in a temple, a still smaller temple, the temple of clay. Great as God is, and circumscribed as is the form of the earthly house of our tabernacle, which He took upon Himself at His incarnation, it could still be said of Him, that in Him "dwelt all the fulness of the Godhead bodily." John says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." We can conceive how man may dwell in God, but how God dwells in mortal man is the mystery of godliness. We may comprehend how humanity can be clothed with divinity, but just how divinity is clothed with humanity, we know not.

But it is the only way we have of knowing him. It is a law that "Nature exists entire in leasts." This, we believe, was a favorite maxim of Swedenborg. (However, we are not a disciple of his.) Each part of Nature contains the same elements as the whole. So anything that is too great to be viewed in its entirety we examine in its parts. And that which is too small to be seen in its parts we examine in its entirety. So in the analysis of a substance, we either examine it by units or else in its aggregate. For instance, if the analyst wishes to examine the blood, he does not take a whole quart of the crimson fluid. One single drop or corpuscle is sufficient. That little drop or corpuscle is a little life in itself and many of these little lives make up the larger life. So with the brain. He takes the single little brain cell, which is a little brain in itself. If the physician wishes to analyze a fever, he takes not the whole patient, but simply the little fever microbe, which is a little fever in itself and he puts that under the glass. Astronomers tried long to find out of what substance the moon was made. Their attempts were futile. But one day, by some great force of Nature, fragments were said to have been thrown from that nocturnal luminary and fell to the earth. We call them meteors. Their longings are satisfied. They learned the whole by studying the part. When geologists make an analysis of the substance of the earth they do so by taking a very small part. And God is too great to be studied in His greatness. So He takes the form of the seed of Abraham, a nature still a little lower than that of the angels, and "we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." We cannot measure the meaning of His omnipotence, omniscience, omnipresence; His incomprehensibleness and eternity. But we read of Him having eyes and ears and thus we know something of His omniscience. We

read of the government being upon His shoulder and thus we catch a glimpse of His omnipotence. We study His mouth and learn something of His authority. Or we study Him in the vision of John on Patmos. We see His "hair white like wool, as white as snow," and we think of Him as the "Ancient of Days." It is a glimpse of His eternity. We see His eyes as a "flame of fire." We know something of His omniscience. His knowledge penetrates the very innermost parts of our being. We hear His voice as the "sound of many waters," and we learn the majesty and terribleness of His law. We see shooting from His mouth a "sharp, two-edged sword" and we are impressed with the thought of judgment. With John we feel like falling at His feet as dead. Great, indeed, is this One who is greater than the Temple, "glorious in holiness, fearful in praises, doing wonders." But in what respect is He greater than the Temple?

1. Christ is greater than the Temple in the ease of access by which He is reached.

The Temple imposed not a few inconveniences. Those Jews only who lived in the city of Jerusalem, or the suburban towns and villages, could daily reach it for worship. Some even who lived in parts of the province of Judea had a distance of ninety or one hundred miles. Eloquent Apollos, of Alexandria, had a distance of about three hundred miles. Simon, of Cyrene, who attended the Passover feast at the time of the crucifixion, and whom they compelled to bear the cross after Jesus, had no less than nine hundred or one thousand miles. The Ethiopian Eunuch also by a direct course had about one thousand miles. And with their limited facilities for traveling it meant something to be a worshipper at the Temple. Distance still figures to some extent in our devotions. The place of holding a religious convention often determines the greatness of the attendance. The location of a church edifice often seems to determine the prospects of church upbuilding. But what a boon when the "Greater than the Temple" announced, "Where two or three are gathered together in My name, there am I in the midst of them." Now let us write over those long distances to the Temple these words of inspiration, "He be not far from every one of us." Or, if you will, set opposite to those tedious journeys these words, "We have access (to Him) by faith."

The 84th Psalm very beautifully depicts the pilgrim worshippers on their way to Jerusalem from all parts of Palestine. Whole caravans would go together. The Psalmist speaks of them as passing through the valley of Baca and making of it a well. The clause, "valley of Baca," means valley of tears. Some think the valley of Baca was a real place. It is said that there is now a plain in Northern Palestine called Wady Bakka, which would be in a direct line of the route of the pilgrims to the Passover feasts. In explanation of this they tell the story of a Bedouin, who, fleeing before the enemy, lost his favorite dromedary and fell into tears, not only because of his broken attachment, but because of his inevitable capture. Others say that the reference is to any valley of Baca-trees, or mulberries. Under these the pilgrims would rest and find shelter from the hot rays of the sun during the day and a covering from the dews at night. In explanation of this view they say that whenever the twigs or leaves of the mulberry tree are wounded, they exude copious drops of thick sap, which fall like tears to the earth beneath. Others tell us that the language is wholly figurative. But, whether figurative or literal, the worshippers in going to the Temple to attend the feasts, were told that in passing through the valley of Baca they were to make of it a well. But listen to the conversation between Jesus and the woman at the well. Referring to Mt. Gerizim, she said, "Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship." But Jesus said, "Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth." No more long journeys. No more tedious pilgrimages. No more traveling to Jerusalem. No more climbing of Mt.

Gerizim. But what about the wells to be dug in the valley of Baca? Listen. "The water that I shall give him shall be in him a well of water springing up into everlasting life." No more digging of wells in the parched valleys of Baca. No more carrying of water from Jacob's well into the city of Sychar. Here is One "greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle." This makes clear that strange declaration made by Jesus one day while standing in the porch of the Temple, from which He viewed the worshippers with their pitchers passing to and from the pools. He beholds the drudgery of Judaism, and cries out, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." Who but a God could utter such a declaration? Ministers invite men to Him whose shoes' latchets they are unworthy to stoop and unloose; this Man invites men to Himself. And yet his words never savor of egotism or the spirit of blasphemy.

II. Christ is greater than the Temple in the blessings He bestows.

Going into the Temple we find nothing but types and shadows. The real is not there. What we see are simply finger boards or guide books to something better. And we understand it all only as we look off into the future to some great substance of Antitype.

But go in thought with us into the Temple today. As we enter its sacred precincts, we look about and see standing there to the left the seven golden candlesticks. These the priests were expected to keep supplied with oil, and burning day and night, or, at least, some of them. This is a figure of His churches and the grace of His Holy Spirit. But His church needs not to beat olive berries into oil to keep those fires burning in her midst. The Holy Spirit was given for that purpose. We turn to the right and see the table of the shew-bread. And, turning from that, we go forward a little and find ourselves before the altar of incense. We see the cloud of smoke rising toward heaven. This goes on perpetually. But what is there in this if it does not point to better things to come? What is its typical significance? It tells us of Christ, our great High Priest, who has entered into heaven, where "He ever liveth to make intercession for us."

In another part of the Temple we see the ark of the covenant. Near to it we see a pot of manna. You recall how the Jews gathered this food every day, except the sixth day, when they gathered sufficient for two days. Ordinarily it would spoil by keeping it more than one day. Hear what Jesus said to the Jews about it: "Your fathers did eat manna in the wilderness and are dead. I am the living Bread which came down from heaven. If any man eat of this Bread, he shall live forever."

But we grow more curious. We see the ark of the covenant and our presumption leads us to find out what it contains. Daringly we open it and there we find as its chief treasure the tables of the law — cold, hard, cheerless, lifeless. The Temple gives us the law, but "grace and truth came by Jesus Christ." It was Mr. Moody, we think, who in contrasting law and grace, said: "The law says, 'Stone the sinner;' grace says, 'Forgive him.' When Moses was in Egypt to punish Pharoah, he turned the waters into blood. When Christ was on earth, He turned the water into wine. When the law came out of Horeb, 3,000 men were lost. At Pentecost, under grace, 3,000 men got life. When Moses came up to the burning bush, he was commanded to take off the shoes from his feet. When the prodigal came home after a life of sinning, he was given a pair of shoes to put on his feet." Is it any wonder, then, that the worshippers under the new dispensation so exultingly sing,

"Amazing grace! how sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see."

But we must linger a little longer in the Temple. We would witness one more sight. We turn to the ark again and see Aaron's rod that budded. Our mind at once reverts to

the record in the 17th chapter of Numbers, which we learned when a boy in Sunday School. We marvel at the miracle. But instantly our thoughts turn to something even more wonderful than the budding of a rod. We think of the words of Jesus. Speaking of the power of the Word in the conversion of men, He says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The Jews were fairly dumbfounded at this utterance. It came like a thunderbolt from the clear sky. But, to their further amazement, He adds a still greater declaration. This time He speaks of the resurrection of the body. Seeing that they marvelled at His first statement, He says, "Marvel not at this, for the hour is coming in which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Job says, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant." But touching the dead, he says, "Man dieth and wasteth away; yea, man giveth up the ghost and where is he?" See, Job seems to mark the graves of the dead with an interrogation point. And what pathos in his question, "If a man die, shall he live again?" Has he misgivings touching the resurrection of the dead? Does he but see this glorious fact as through a glass darkly? We are persuaded better things of the patriarch. He is just painting the background of a magnificent word picture, which we trust you will hang on the wall of your memory. See it as it grows into a thing of beauty, as touch by touch of the finger of faith in the supernatural he fashions it. At last with one long stroke he puts the finish to it, and it becomes a master piece in the realm of sacred literature. Hear him as, with a voice tremulous with feeling and his soul pregnant with the hope of immortality, he cries out, "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Though it be true that the last group of the dead rise not "till the heavens be no more," yet the dead shall rise, yes, thank God, they shall rise. The hour is coming. Think of it! Men who have been sawn asunder, burned with fire at the stake, eaten by wild beasts, coming forth again in life in the resurrection! This is greater, infinitely so, than the budding forth of a rod.

III. Christ is greater than the Temple in the extent of His influence.

The interval of time that lapsed between the building of the first Temple and the destruction of the last was about one thousand years. During that period not a single nation, except the Hebrew, was helped to any great extent by its influence. The blessings of the Temple were limited, in the most absolute sense, to the Jews alone. The idea of a restricted religion was deeply imbedded in their life. It was part of their creed. In the rebuilding of the Temple under Zerubbabel, the Samaritans offered to the Jews their assistance, but it was rejected. In the narrowness of their separation they replied, "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the Lord God of Israel." One day Paul was taken from the Temple by an angry mob and cruelly beaten, because they supposed he had taken Trophimus, a Gentile convert, into its sacred courts. Gentiles had neither part nor lot in the Temple. This spirit, at first, manifested itself in the lives of the apostles. It took the foul smell of a tannery to saturate the Apostle Peter with the idea that the Gentiles were partakers in the benefits of Christianity. Even that did not suffice. It was only after he had seen the vision of the sheet with "all manner of fourfooted beasts of the earth, and wild beasts,

and creeping things, and fowls of the air," that he could say, "I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him." The Temple was a respecter of persons. It knew but one nation —the Jewish. But in Christ "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." In the Temple one nation was blessed; in Christ "all the nations of the earth shall be blessed."

"Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

From north to south the princes meet,
To pay their homage at His feet;
While western empires own their Lord,
And savage tribes attend His word.

People and realms of ev'ry tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name."

IV. Christ is greater than the Temple in the perpetuity of His existence.

The history of the several temples is intensely interesting. The life of Christ is more interesting. During the forty years of wandering in the Wilderness, the Jews worshipped in the Tabernacle, a temporary structure. After they reached the Land of Promise, David proposed a more permanent building. He made the arrangements and gathered much of the material for its erection, but the work was completed under the direction of Solomon, his son and successor. While not great in its dimensions, it was great in the cost of quality of the material put into it. This temple stood as the pride of the Jewish nation for about 500 years, when Nebuchadnezzar carried that people captive into Babylon. For 70 years they sat by the rivers of Babylon. They wept when they remembered Zion. It was repentance at leisure. Nebuchadnezzar was succeeded by Belshazzar. Under the Persians, Cyrus, king of Persia, in the first year of his reign, issued a proclamation, permitting the Jews to return and rebuild the Temple. This work was undertaken by Zerubbabel. Who Zerubbabel was is not clear. Probably a priest, as little is known of him aside from the part he took in this work. Amidst many difficulties and a few delays, the work was completed. There was great rejoicing, but mingled with it were the cries of weeping by the aged men. The beauty and richness that had characterized the Temple of Solomon were not seen in the Temple built by Zerubbabel. This second Temple stood about five hundred years. About twenty years before the advent of Christ, it was rebuilt by Herod the Great. Some believe that Herod only repaired it. Josephus is inclined to think that it was razed to the foundation and built on a larger and grander scale. At the Passover, when Herod announced his intentions, fears occupied the minds of the Jews. They thought that he would tear down their Temple and leave them without a place of worship. These fears were overcome, however, by placing the material for the reconstruction on the site before beginning the work. (Church building committees act very much the same with preachers today.) Less than a half century after this, Jesus stood with His disciples in the Temple. Seeing the massive masonry, to the disciples He said, "I say unto you, there shall not be left one stone upon the other that shall not be thrown down." This prophecy was literally fulfilled when, only a few decades later, the Roman army destroyed the city and laid the Temple in utter ruins. It was never rebuilt. But Christ, referring to His body, could say, "Destroy this temple and in three days I will raise it again." The Temple lies in ruins in the wake of centuries, but Christ is He that liveth, and was dead, and behold, He is alive forevermore.

The disciples were often found in the Temple. In the porch of the Temple John witnessed the healing of the lame man. But one day, for the "word of God and the testimony of Jesus Christ" he is banished to Patmos. There amidst the craggy, storm-girt rocks he sees event after event in rapid succession pass before him in the apocalyptic vision. He sees the rapture of the church and the period of tribulation that follows. He sees the revelation of the coming One with ten thousand of His saints. He sees the binding of Satan and the reign of his Lord on earth for one thousand years. He sees Satan loosed out of his prison for a season and going out to deceive the nations. He sees him gather Gog and Magog together for battle and compass the camp of the saints about. He sees the rain of fire from heaven that consumes them. He sees the books of judgment open and the great white throne and One sitting on the throne, from whose face the heaven and earth flee away. He sees the dead, both small and great, appear before God for judgment, and the judged cast into the lake of fire, where the beast and false prophet are. He sees the new heaven and the new earth. He sees the holy Jerusalem descending out of the heaven from God. He sees the twelve gates on which are inscribed the names of the twelve apostles of the Lamb. He sees the wall of jasper and the streets of pure gold, but as he gazes about in the city we hear him cry, *"I saw no Temple there."* It had fulfilled its mission and forever passed away. But Christ was there; for the *"Lord God Almighty and the Lamb are the temple of it."*

Reader, do you recall the little, unpretentious meeting house in which your parents worshipped when you were a child? It served its purpose and served it well. Then it passed away. But Christ liveth on. Then another house of worship was erected, but its beauty is now fading so that it no longer honors Him "Who is the fairest among ten thousand and the One altogether lovely." Mutability is written on its every part. Its glory is fading like the glory of the gourd, under which the prophet Jonah sought shelter from the hot rays of the sun. Its beauty, like the beauty of the basket of summer fruit seen by the prophet Amos, is decaying. The day will come when it will be no more. But Christ lives on. The moon may lose its lustre and the sun its brightness; the earth may wax old as a garment; the heavens may be rolled back as a mighty scroll and pass away with a great noise; the elements may melt with a fervent heat. But Christ will live on. He is without beginning or ending of days. He is, and was, and is to come. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest. And they all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed; but Thou art the same and thy years shall not fail."

"Change and decay in all around I see;
O Thou, Who changest not, abide with me."

OFFICE CHANGES

For the past several months, Pastor Herbert Hogg has been supervising the activities of the "Fellowship", having been asked to do so by the Board. In order to do this efficiently, it has been decided to have an office in Philadelphia, where we have been given office space gratis. This has enabled us to give up considerable of our office space in New York City and to materially reduce our overhead in this respect. We are, of course, glad for any reduction in expense which enables us to send more on for the field work. Offices are necessary for the adequate and proper carrying on of the work, but we desire no undue or unnecessary expense in this regard. We retain, however, part of an office in New York City, namely, in Room 421, 156 Fifth Avenue, where Colonel and Mrs. E. N. Sanctuary can be reached, while our Philadelphia Office is located at 1213 North Franklin Street, where Pastor Hogg can be addressed. Mail addressed to either office will receive careful and prompt attention.

"WHAT IF THEY HAD QUIT?"

"A DREAM" *by* C. K. OBER

I BEHELD in my dream, and five men — Peter, Andrew, Matthew, John and Paul — sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the "Day of Pentecost," and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had an attractive proposition at a large income to return to his old place in the customs house.

Peter, as usual, opened the discussion. He said, "Simon the tanner has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit—boats, nets, and tackle—with an established trade in Capernaum. It looks like a providential leading, especially as my wife's mother has opened a boarding house in Capernaum and it will cost us almost nothing to live with her while we are getting started again. I can make a good living, and a little more, by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And, too, I need the money."

Paul said, "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary to open a branch in Philippi, and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have abundant opportunity for Christian work and can lay by a little something for the rainy day which I can see is coming."

Matthew said, "My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said, "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, 'Fear not, from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the 5000, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear fall on his hand and looking over to Paul, he saw his jaw set, the old fire come back into his eye and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the Day of Pentecost, and of the marvelous power with which Peter had preached the Gospel on that day; they seemed also to see the Master Himself standing on the shore, just a few

rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter. "Andrew and I will just say good-bye to the folks and we will have time to join the midnight caravan for Babylon and may keep on East as far as the land of Sinim."

"Good-bye," said Matthew. "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five-years' campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian Treasurer that practically the whole country is open to us and he believes that all Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there alone till the stars came out, and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They too are ready to live and to die for Thee, as I am.

"I thank Thee for Andrew, for his deep life and steady faith. If it please Thee, let him stay and work with Peter and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see Thee ever before us, ever hear Thy voice and walk and work with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake, and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

CHICAGO COUNCIL

We are very glad to announce the formation of a Council in the Chicago area. This group of pastors and laymen will meet for prayer and other helpful cooperation in the work of the "Fellowship". We appreciate their interest, and welcome them most heartily into the work we are seeking to do for the Lord Jesus in Europe. There are so many societies laboring in different parts of the world and, as there are so few who can be relied on to take a vital interest at the home end, quite often it falls on the faithful ones to be represented in several councils. This necessarily takes times and energy, and we are grateful to God and to these brethren for their willingness to help all possible in the midst of their many other labors. The following constitute the personnel of the Council at present: Rev. Robert J. Devine, Rev. Charles A. Porter, Rev. Joseph C. Smith, Rev. Wilbur M. Payne, Rev. J. E. Congdon, Rev. William McCarrell, Rev. R. R. Kratz, Dr. T. M. Nelson, Dr. E. S. Stewart, Prof. E. N. Gathercoal, Messrs. F. R. Marks, Garrett Bos, E. G. Zorn, C. C. Warner, R. W. Ullmann. Pastor Devine is Chairman and Mr. Ullmann, Secretary-Treasurer of this group. We wish them godspeed and blessing in their fellowship with us.

TWO ISSUES IN ONE

Owing to extra work due to moving the office, we have been compelled to combine the July and August numbers of the *"European Harvest Field."* We are planning to make the paper most helpful during the coming months, with devotional articles and stimulating news from the field. May we count on your help in making the paper known and introducing it to friends who should know of it? Sample copies gladly sent if you will send in names and addresses.

MISSIONS A CHARITY OR A DEBT — WHICH?

By ROBERT H. GLOVER, M.D., F.R.G.S.
Home Director, China Inland Mission in North America

"I am debtor . . . So, as much as in me is, I am ready to preach the Gospel to you. (Romans 1:14, 15.)

In these forcible words the great Apostle Paul expresses his own personal missionary conviction and resolve. He confesses himself the heathen's *debtor.* He *owes* them the Gospel. Even though he has already done more than any dozen other men of his time, he lays no claim to merit, nor considers that he is conferring any favor on the Romans in making an added effort to take them the Gospel. It is his duty, his *debt,* and he is only seeking as an honest man to discharge it.

Now if it was for Paul a debt, can it be something less for the rest of us? Yet how few appear to treat it so! The majority of professing Christians regard missions with utter indifference. They wonder by what strange freak of nature certain pious people choose to go and live among yellow or black folk rather than to stay at home. And it is to be feared that very many even of those who profess a degree of interest in this work conceive of it merely as a philanthropy, a charity.

Is there any essential difference between regarding missions as a *charity* and regarding missions as a *debt?* Let us see. Here comes a ragged, unkempt creature holding out his cap to me. I recognize him as a beggar. So I pull out a coin—a nickel, a dime, *anything* —and throw it to him. That is CHARITY. It is cheap; it is easy; it feels no responsibility; it is purely a matter of personal choice. But now another man steps up and hands me a paper. I open it and find it a bill of debt, say for $100. Do I presume to deal with this man as I did with the first, by flinging him the first coin that comes handy? Not by a good deal. This is a very different matter, for it is a DEBT. I am bound to face it seriously, and do all in my power, even giving my last dollar, to wipe it out.

Applying now this illustration to missions, what have we?

Missions viewed as a Charity:	*Missions viewed as a Debt:*
Secondary.	Primary.
Optional.	Obligatory.
Little concern or prayer or effort.	Earnest concern and prayer and effort.
Spasmodic, insignificant giving.	Systematic, sacrificing giving.

Charity *foots* the list of your expenditures and claims your *spare* cash. Debt *heads* the list, if you are honest, and cuts out everything non-essential, *until it is fully met.* You give a little of the *interest* on your money to charity, but you dip deep down into your *principal* and give *all,* if need be, to pay your debts.

I visited a church and met a number of its leading members, all earning liberal salaries. They professed great interest in missions. On inquiry I found that the church was giving $25 a year to the cause. I went on to a Convention, and a colored washerwoman brought up her yearly missionary offering of $200. What made the difference between these two standards of giving? Simply the viewpoint. The church treated missions as a *charity,* the woman as a *debt,* and both gave accordingly. To them it was one among a score of equally important (or *unimportant!)* things; to her it was the *one supreme* thing. They played at missions as a sort of diversion; she *worked* at missions as the business of her life.

Christian reader, in which light have you regarded this work—as expressed, for instance, by your prayers, your gifts, your efforts to go? Has your conscience been convicted of a debt you owe the heathen, or have only your emotions been stirred at times with a weak feeling of pity for them?

Let me repeat it—we OWE the heathen the Gospel; we are their DEBTORS:

1. *Out of gratitude for our own salvation,* realizing that only "by the grace of God I am what I am."

(Continued on page 30)

EUROPE — ITS NEED OF EVANGELIZATION

By MISS MARGARET GRIFFITH

With the facts before us, as brought out in last month's issue, of Europe's distress, the Laodicean condition of the churches before the war, and the general awakening, through suffering, to their desperate need, we shall continue to look out upon this veritable harvest field.

The need in the Baltic States, Poland, and Czecho-Slovakia has been considered, and plainly shows that there is a wide-open door, which must be entered now, if this generation is to be reached for Christ.

Reconstruction in Belgium

There is no reconstructive work to be compared with that which the Gospel of Jesus Christ accomplishes, as it saves men and women from sin by the power of the Blood. Emphasis here is the quickest and surest way to social betterment and economic improvement. Belgium is an illustration of this fact.

More than any frontier country suffering demolition of war, Belgium has recovered from its ravages. Her losses included 78,000 destroyed buildings, and thousands of factories damaged or wrecked. Her livestock was depleted, and many of the best animals were carried away. Many square miles of her best land were so pitted with shell holes that years were required to restore it to farming condition. More serious was the loss of life, with 40,000 battle dead, 36,000 disabled, 160,000 deported workmen, of whom 23,700 died while in exile, a general mortality increased by undernourishment, and a greatly reduced birth rate due to conditions of financial stringency.

Notwithstanding these grave handicaps, Belgium has progressed remarkably. Movements for alleviating the condition of the poor, schools for nurses, and visiting nurse associations, caring for homes and schools, have multiplied. Real progress has been made in the campaign against alcoholism. All this is a by-product of the Gospel work carried on by the Belgian Gospel Mission, the Reformed Church, and the Christian Church of Belgium. God has fulfilled His promise to His faithful children—"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." A Gospel or Testament is to be placed in every home in Belgium during the summer months. Those of us who are concerned for the lost of Europe are crying out, "Why has so little been accomplished? Why has the Gospel not been given a chance in these lands in this generation? Are they not to hear?" And there comes an urge, a conviction from the great heart of Him who died for these lost millions, that *we must act.* The day is far spent. He is saying, *"Why stand ye here idly waiting?* Go labor in my vineyard!" And we go on believing that speedily many shall hear and believe.

Austria Unevangelized

Austria is commonly considered a Christian country. Yet, out of a population of 6,200,000 in the new, struggling republic, only 270,000 are professing Christians. The majority of these are Lutherans and Reformed. These statistics are sad, as one recalls that when Petersburg was a swamp, and Berlin a straggling village, Vienna had been for centuries a powerful metropolis.

It is the land of beautiful architecture and musicians, a land of noble men and women. A monument erected to one of her most interesting sovereigns commemorates a deed characteristic of him and of this people. As Joseph II rode through the country he saw an aged peasant, leaning exhausted on his plow, unable to complete his work. Touched by the sight, the Emperor immediately dismounted and, putting his hands to the plow, finished the task for him.

Austria's libraries and art galleries were the greatest in the world, but not so today. Starvation stalked into her universities after the war, claiming many students and professors, and this poverty-stricken condition still prevails.

The "Away-from-Rome" movement brings 5,000 into the Protestant Church yearly. Without doubt, most of these are unenlightened as to their soul's salvation. A great work which might be done is crippled much for lack of funds. An important Bible Training School calculated to serve the Balkan countries has been established at St. Andrae. Pray for Austria!

Hungary Already Under Rome's Control

After the war, Hungary lost two thirds of her former territory to her neighbors. According to the most reliable statistics, out of a population of 7,980,000 there are 5,040,000 Roman Catholics, 1,597,000 in the Reformed Church, and the remainder are Uniats, Greek Orthodox, Lutherans, Unitarians, Jews, Methodists, and Baptists, and those professing no religion. The Reformed Church has only half its former strength in numbers.

Those in the territory ceded to Roumania number 78,000 members; in that now under Czecho-Slovakia, 210,000; and in the part now included in Jugoslavia, 60,000 members. These minority groups, thus suddenly thrown into these countries, which are largely unevangelized, might be a great contributing factor to that end, were they awakened to the opportunity. Thus we see that the varied languages, which in certain instances constitute an obstacle, are in other cases a blessing, for most Hungarians can speak the language of their neighbors.

Away back in 1541, Erdosy published the first New Testament in Hungarian. Many of those who at this time came in touch with the Reformation spoke the German language and adopted the Augsburg Confession, while those who came under the Swiss teaching adopted the Helvetic Confession. It is not an accident, with such a large majority of Catholics in Hungary, that at present she is under Rome's control. Are we occupying until He come, in this land? Let us ask God to raise up a strong testimony to Him.

Bulgaria — "Not Silver and Gold, but Jesus Christ."

The Prime Minister of Bulgaria has said recently, "We are accustomed to a crust of bread, and are despairing of a change for the better, but we long for spiritual food, something to sustain our spirits." The war and the great earthquake left much suffering in their train.

There are only about 7,000 Protestants scattered throughout the kingdom, most of whom are Congregational, owning 79 churches, maintaining 61 pastors and preachers, and 10 Bible Readers. The Greek Orthodox number 4,006,829, Roman Catholics 34,072, Armenians 10,848, Jews 43,332, and Mohammedans 690,734. Pennsylvania has a population of 8,000,000; Bulgaria, of about 4,600,000. In one county of Pennsylvania there are 181 Sunday Schools with 26,947 attendants, over twice as many congregations as in the whole of Bulgaria. In spite of these facts, there are those who persist in thinking Bulgaria and the whole of Europe are Christian. When Paul Mishkoff came to America about a year ago, he was astonished to find the great indifference to the needs of his own land, and he went back almost empty-handed to carry on the work for which he has given his life, trusting God to work for him.

"There is a place upon some distant shore,
Where thou canst send the worker or the Word;
There is a place where God's resistless power
Responsive moves to thine insistent plea;
There is a place, a simple trysting place,
Where God Himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O soul, it is the secret place of prayer."

Bulgaria's experiences in times of peace have been most difficult. Inflation, war debts, reparation payments, persistent border vendettas with Macedonian revolutionists, the hare-brained attack by General Pangalos and his Hellenic army, court intrigues, and political murders, culminating in the bomb outrage which killed one hundred and fifty people in the Cathedral at Sofia, have furnished an atmosphere little calculated to bring forth the fruits of the Spirit. Nevertheless, where the Gospel is preached, they are crowding the halls and accepting Christ by the hundreds.

Pioneer Work in Jugoslavia

Jugoslavia of today includes Serbia, Montenegro, and a large part of southern Austria and Hungary. One can readily understand that time is required before there can be coordination in governments and all spheres of life in these nations composed of fragments of several other countries suddenly made one.

Christian work has a difficult course here, due to the fact that the churches, differing widely in cultural and racial background, have had no previous experience of cooperation. The evangelical element here is composed of Germans, Hungarians, and Slovenes. They are facing the future in a country almost wholly unacquainted with evangelical Christianity.

The Protestant churches in Jugoslavia are Lutheran, Reformed, Baptist, and Methodist. They are small, and suffer from serious lack of pastors. As we remember the present population of Jugoslavia is 12 millions, and that there are in the largest professing Protestant group, the Reformed, only 47 congregations with 60,000 adherents, the need which confronts us is appalling. Is Jugoslavia not to have the Gospel of Jesus Christ? A great work awaits us here, fellow-Christian.

Facing Persecution in Roumania

The strong nationalistic spirit in Roumania has been a controlling factor. The war enabled Roumania to realize her keenest political aspirations. All territories in which Roumanians were in the majority, formerly attached to other political powers, have now come under her government. The minorities in these lands are suffering for protection of their cultural and religious life. The government is seeking to make the Greek Orthodox church the state church and, by pressure, to bring the religious bodies of the minorities into it. By reason of the annexed territories, the Greek Orthodox church has a membership of 11 millions, whereas, before the war it numbered only 7½ millions. The entire population of Roumania is 17,500,000. Almost three-fourths of her population are Greek Orthodox. There are millions here to be won for Christ, as the Greek Church has largely lost her hold upon the people and they are openly seeking for solid ground upon which to stand.

Not only the Roman Catholic church, but the small Protestant groups here have suffered financially by reason of the fact that the government has taken over the land owned by the churches, at a price not exceeding from five to ten percent of the actual value. This has been a large factor in the disaster which has come to the churches and schools maintained by them. Praise God, what means disaster from the human standpoint usually means God's opportunity. Those who know the situation realize this, and earnestly long that the Church of Jesus Christ shall seize this her unprecedented opportunity to reach this country. There are only about 750,000 Roman Catholics in Roumania. The professing Protestant churches number something over one million. Twenty thousand of these are Baptists, the majority of which live in Bessarabia.

Earnest prevailing prayer must be made for all that is of God in these churches. If they fall before the Roumanian onslaught for nationalism, a blow will be struck which will hinder mission work in Eastern Europe.

In Transylvania, part of the acquired territory, which contains 2,500,000 people, the problem is clearly seen when we notice the diversity of races and religions. 1,500,000 are Roumanians, 800,000 are Magyars, 240,000 Germans, 60,000 Jews, 10,000 Gypsies. In

regard to church affiliation, 800,000 belong to the Orthodox church, 770,000 are Uniats, 375,000 are Catholic, 400,000 are Reformed, 235,000 are Lutheran, 70,000 are Unitarians, and 60,000 Hebrews. Will a state religion win out? At present, God has brought about conditions which give the advantage to the Christian. The people are not with the government in their religious attitude.

It is a time to pray for religious liberty to increase in Roumania. The constitution has granted it, but the opposite has been the experience of the minority populations. Many trials are ahead for the Christian there, unless strong spiritual and financial support is forthcoming. Mr. and Mrs. Hill, who have labored there twelve years, are going on faithfully, training native workers who can go out and evangelize. At present there is a need for the support of several who would do pioneer work in developing new churches, were it made possible.

A thrill comes to the heart of those who love the appearing of our Lord, as they watch the development of the nationalistic spirit in Europe along side of the increasing international feeling, drawing the kingdoms together. It is a rapid preparation for the Roman Empire revived, with ten kingdoms under three heads, and finally under one.

Disunited Protestantism has done much to aid her afflicted sister churches, but nothing comparable to the immense treasure sent through the Vatican. A steady stream of treasure has passed through the Vatican, not only to relieve the need of Catholic groups in Europe, but also to enable the Church to open many new churches, hospitals, and schools. In 1923, eighty-eight Protestant institutions closed in Germany; while in the five years leading up to that date, the Catholic church opened seven hundred institutions.

God Seeking Overcomers

All over Europe, God has broken in upon the large organized religious groups and churches, seemingly weakening them. They had become too large, too formal, too lifeless. Now He is seeking to find in these, small groups of those whom He can awaken and quicken, who shall form a nucleus for the new and pure work He desires to bring to pass. Throughout Scripture we find this principle. Though God cast off Israel as a nation, yet there is to be a remnant among them. The Laodicean Church is spued out of His mouth, yet even here He seeks overcomers. "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Do we not believe even in this dark time that God has His witnesses in these lands? Will we who know the need join our prayer with our great Intercessor, for overcomers who shall lead many to righteousness? In the past, God found a Huss in Bohemia, a Zwingli and Calvin in Switzerland, thousands in the Netherlands who became willing martyrs for Christ's sake, a Luther in Germany, and a Savonorola in Italy.

The followers of these men did what they themselves were not able to do in their lifetime. They could only stem the tide of opposition. By life or death they willingly did this, thus paving the way for the great revivals which reached out all over Europe and even into the whole world.

Martyrs for Christ

The Christians of Russia today are passing through the fires of persecution and martyrdom. They are dying in the faith and hope that the fires of the Gospel will never die out in their beloved land. They tell us that they are determined never to give up the struggle for their religion. No matter what happens to any individual, the cause will go on. Some day the right of a vital faith in Jesus Christ to live in that land will be acknowledged.

When John Huss was chained to the stake, the straw and wood piled about his body

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PRAYER LETTER

Dear Fellow-worker:— June, 1930.

"Beloved, think it not strange concerning the *fiery trial* which is to try you, as tho' some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

"Make His Praise Glorious"

God is seeking a people who are willing to partake of the sufferings of Christ. Many profess to follow the lowly Nazarene, but how few really possess His tenderness, gentleness, dependence on God for all things, and a passion for souls, together with a willingness to suffer, if need be.

There are great obstacles and great adversaries, and great victories to be won, but they will be given only to a people who will give God the glory. When Gideon won a victory over the multitudes of the Midianites and Amalekites, for their camels were without number, it was with a few. The Lord said, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.'" The twenty-two thousand were reduced to ten thousand, when those who were fearful and afraid departed. Again the ten thousand were reduced to three hundred. And now Gideon, with his army of three hundred, was given the victory. Each one had a trumpet in his right hand, and an empty pitcher with a lamp inside in his left. The victory came when they broke the pitchers and blew the trumpets, and stood every man in his place. The empty pitcher with the lamp typifies our lives emptied of all save Christ. It is only when we are willing to be broken and can praise God for it — blow the trumpet — that we can be mightily used of God. The shout of praise is most essential. The walls of Jericho fell when the shout of victory arose.

God is seeking a people then with whom He can do exploits. There are three essentials.

1. They must be those who are nothing. 1 Cor. 1:28. "God hath chosen the foolish things of the world, the weak, the base, the despised, the things which are not, to bring to nought things that are: that no flesh should glory in His presence." Why is it so hard to remember we are nothing? According to Isaiah 40, the Great God, our Creator, holds the waters in the hollow of His hand, puts the dust of the earth in a measure, weighs the mountains on scales, and the hills in a balance; the nations are as a drop in a bucket, and as less than nothing before Him. Can we then vaunt ourselves? The inhabitants of the earth are as grasshoppers in His sight; and yet our great God *has chosen us.* He feeds His flock like a shepherd, gathers the lambs with His arm, and carries them in His bosom. The prince of darkness came and found nothing in Him. It must be true of us. "Christ liveth in me."

God's People Must Be Overcomers to Overcome

2. He longs for a people who realize they have nothing which they can use, except as it is fully dedicated to Him; not plans, nor ideas, ambitions, nor talents, nor the energy of the flesh — none of these things avail. II Cor. 6:10. "As having nothing, yet possessing all things." When supplies and material things are falling short, may it not be that God would have us possess the "all things" in a new way? The victory does not depend on what we have, but on the realization that we have nothing in ourselves, but all in God through Jesus Christ.

3. God needs those now who, like Paul, are willing to know nothing "save Jesus Christ and Him crucified". I Cor. 2:2. Paul knew a few other things, but he counted them "loss for the excellency of the knowledge of Jesus Christ". A grocer knows groceries,

(Continued on page 32)

ACTIVITIES OF YOUNG PEOPLE IN BULGARIA

By MISS PAVLINA DIMKOVA

I AM delighted to share with you some of the fragments of my special work during the months of March, April, and May, together with the deep spiritual experiences and ecstasy which I have tasted during this period of time.

It was early in March. Our church was just at the end of a fiscal year and was entering on a new one. Promising perspectives were open for wide work, and all our working forces were needed. It required the labor of each member, and brotherly co-operation and union of all. The thought of a Church Supper came to my mind, where, in addition to having warm Christian fellowship, deep spiritual inspiration could be created by the splendid Christian characters and lives of eight persons who were the pillars and builders of the temple of God in Sofia and whose Jubilee night we could celebrate.

Pavlina Dimkova in Native Costume

This idea was heartily carried out by the Young People's Society. The Supper was held in a big restaurant and about one hundred and fifty people were present. A well worked out program, together with delicious food served, created the right atmosphere of oneness and Christian love among our communicants. Then an inspiring talk about the talents followed. The thought that everybody should take a vital, personal part in the church work, as a good Nehemiah, in building up the kingdom of God in our city, was brought out impressively. Then, with great pleasure, we greeted our own Nehemiahs and gave them a written address, expressing our deep gratitude to them for their noble Christian lives and examples. The moment was touching. The persons whose Jubilee we were celebrating, were moved with joy and happiness that they had lived to that moment to see their children and grandchildren thanking them for their sacrificing, sincere work, done so quietly and humbly for the Lord. It was a beautiful picture of timely gratitude to the dear, white-headed pioneers. Everybody left with a deep impression of the high calling and opportunity to work for His great Master and Saviour.

The happy Easter was approaching. The Young People's Society was given charge of the entire evening service. To make this service different from any other, I decided to make use of the dramatic impulse of the boys and girls of the Young People's Society and so to dramatize the Easter story, for I believed that the story would yield its profound religious quality directly in deep and lasting impression upon them, and would give them a chance to live the story in an intimate and durable experience.

We began the preparation. We read the story several times, and I endeavored to

develop on the part of the boys and girls an intense and permanent interest in the words and deeds of the noble characters. So they prepared their own dramatization under my guidance. I had, of course, a vision of the results which must be secured, so their activities were directed toward the highly finished end. After the dramatization was ready, the sepulcher was made by the artists. The young people worked with profound interest and zeal.

Easter came. The church was full of outsiders. In the dim light of the torch, the sepulcher in the beginning was hidden in darkness and the tomb was cold and dark. The plan of the service was such that the different parts of the Bible which were read by the the narrator, together with the poems, hymns and prayers, all carried the thought of the eternal joy of the Easter message. It was a very impressive moment when the three Marys reached the front of the tomb, where they stood looking in at the darkness, their heads bowed in sorrow. Suddenly a light flooded the entrance of the tomb. An angel appeared and addressed them thus: "Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him." The Marys hastened down the aisle, where they met the two disciples, Peter and John. The men hastened to the tomb, they looked into the open, lighted tomb, and came back with faces radiant with the Easter joy. Then followed a powerful, well stated Easter sermon on "Why I Believe in Immortality", by Rev. Josef Jeakoff, a young Jewish Christian minister, whose wise, consecrated personality has always exerted the best kind of influence. The only light which was in the church during the sermon came from the empty, lighted tomb.

Bulgarian Village Girls at Well

It was my earnest hope that this service might prove to be a real experience of worship to all who participated in it and listened. How happy I was when one of the boys who took part in the dramatization told me, "Thank you, Miss Dimkova, for giving me the pleasure of taking part in it. The resurrection truth now is a real thing to me." A highly educated man said to me: "It was good to be here; for I go home with the joy in my heart that, if He has risen, I shall also rise."

May I tell you also how the children of my Greek Orthodox Sunday School spent Easter? The children decided to go to the Children's Department of the State Hospital and give an Easter entertainment to the sick children. I prepared a lovely program and, when everything was ready, I asked the children if they thought it was a wise thing to do, to go with empty hands to the Hospital. The children at once replied, "No, it is impossible. We must give them something." "But what can we do when we do not have money?" some of them asked. Lively discussions followed, when it was decided that every one should earn money to buy two eggs and color them himself. Then they were to bring them to me, together with a tiny individual cake for each sick child. "This, teacher", said a boy, "is our part, but what are you going to do?" Another child said,

"O, well, Miss Dimkova will buy candy for the sick children." Then we decided to make Easter bags. The day before Easter, the bags were prepared while singing and rehearsing our poems.

The entertainment was appointed to be at 10 A.M. We started early, carrying our several baskets full of Easter bags. As we entered the Hospital, we sang our Easter songs. Many of the sick people who could walk or stand near windows, stood listening to the cheerful voices of the children. At last we reached the Children's Department. In the big hall, on little chairs, were gathered children from three to fifteen years old. When my children saw the pale faces of the sick children, sick from different diseases, they were moved with compassion and some could hardly speak or sing. But the program was carried out, and at last the presents were given. What a noble, blessed picture it was! The joy of the sick children was very great, but even greater was the joy of my children. The doctors thanked me for taking the children to the Hospital and told me that our visit had made Easter a red letter day for all of them. Many parents and even teachers have said, "This is a real Christian education." I praise the Lord for His guidance, and for the visions which He gives to those who burn with the desire to serve Him in the best way possible.

Along with all my meetings and visitation work (which I do daily), I have had two excursions. One was a church picnic, where, along with the recreational, well planned program, we had also a little praise service, and a short message by our minister. We had most blessed and happy fellowship, near God and His splendid nature.

In the other excursion, only the young people of the two Evangelical churches of our city participated, the two Young People's Societies uniting. It was lovely to see these young people playing, laughing, and talking seriously together, united in one great goal — Christ and His Kingdom.

A FINE TESTIMONY FOR CHILDREN'S WORK

ul. Ogrodowa 53, M/22, Warsaw, Poland,

Dear Prayer Helpers: June 6, 1930.

"Ye also helping together by prayer." 2 Cor. 1:11.

From time to time we learn of God raising up new "pray-ers", and we are greatly encouraged. This week we learned that a letter had been given to a prayer group in Los Angeles especially interested in Europe.

We want much prayer for our children's work, for, as someone wrote recently, "Children's work is something new in Eastern Europe. Missionaries there so far have endeavored to reach the adult to the neglect of the children."

In July and August we expect to be especially busy at Radost with the Fresh-Air, or "Summer Colony" work, as it is known here. This work is especially fruitful, for we are unlimited in our opportunity to give them the Gospel, as the parents sign papers permitting the children to take part in all religious exercises. We teach Bible verses and songs, and tell Bible stories. More than once since, our hearts have been gladdened as we heard the children sing the songs and repeat the Bible verses learned last summer at Radost. Sometimes this occurred in the home, with neighbors and relatives as attentive listeners. One little boy about five years old teaches his playmates the songs and verses he learns.

Letters received from a boy who was at Radost last summer and his father made one feel that the work was worth while, even if nothing else had been accomplished. The boy of eleven wrote: "I thank you that you kept me those two weeks. I am homesick for you. I would be glad to come to you. I am not longing for the forest, nor for the

air — I am homesick for the people there . . . I want to ask you if it is possible to accept me for a little time more." His father wrote: "To his letter I want to add with thanksgiving a few words . . Generally speaking, I cannot recognize him at all, for he is not the same as he was. Before, he was very wild and disobedient. Severe words and punishment were powerless against him. His worldly school also could not help him in this case. But from you he came back peaceful. He is thinking now, and his behaviour is majestic. He sings hymns and speaks about God, with all his fire about Jesus Christ. And when a Chassidic boy, his early friend, invited him to go into a strange orchard to pick fruits, he answered that boy coldly, 'Go away, you will have a black heart before God.'" We know this family quite well and believe that no ulterior motive prompted these letters.

We are happy in the prospect of the work with the children. Brother Gitlin's kindly cooperation means much. He is having see-saws made for the children, and already has a good supply of sand for them. Were you to see Radost now, with its walks and paths, sodded court, flowers, painted fences, etc., you would rejoice greatly. The image of the virgin was removed last week. (This had been left by a Polish nobleman, who formerly owned the estate.)

From time to time, God reminds me of the work He laid on my heart in connection with coming to Poland—that of having a home and school for Jewish children. They would probably go on with their Polish public school work, but we would give them religious training. A few days after reaching Radost, a father came from Falenica inquiring for just such a home, knowing nothing of my coming. This seemed significant. Recently we heard of two other children in the same place who needed a home, and know of others we could have. A gift received from Miss Melnichenko's Russian work—the children whom she is teaching in her work in New York—seemed a seal also to this leading. God's Word also indicates such a step. "God *understandeth* the way thereof, and He *knoweth* the place thereof." (Job 28:23.) "When thou goest, thy steps shall not be straitened." (Prov. 4:12) Or, as Mr. George Muller translated it, "As thou goest step by step, He shall open up the way before thee."

The possibilities are unlimited as one contemplates the outcome of teaching Jewish boys real, practical Christianity. This opportunity must not be neglected. It lies at our door. There are hundreds of such children who need a Christian home.

May the Lord keep us all faithful till Jesus our Lord comes!

Cordially yours in Him,

GRACE MOTT.

GOD'S BLESSING UPON COLPORTAGE WORK

Dear Sister: Falenica, Poland, June 30, 1930.

I am still in the work of the Lord. There grows up in my heart an increasing desire to know Him better. More and more, as I draw nearer to Him, He occupies my heart and I am happy in my life and service for Him.

About two months ago I was led of the Lord to begin a new phase of colportage work, namely, to visit the Jewish homes. Until recently I did my work only on the streets and in the stores. At the beginning of this new phase of my work it was very difficult. Satan tried his utmost to cover me with a sense of fear, and to deprive me of boldness to actually enter the houses. But the Lord gave me victory over my fears. I have much joy in my present work.

At the very beginning of my Christian life I had a dream. I saw the Lord, together with some of His disciples, going from house to house and store to store in the street where I was born. It is remarkable how that dream has come true in my life. I have no doubt whatever that this is the work the Lord wants me to do at the present time.

I wish to tell you about one of the experiences of my colportage work recently. In a Jewish home I proposed to a young man that he buy a New Testament. He did it and paid for same. When I went out of the house, I saw a woman enter the same place. It was his mother. From a neighboring house, I heard her rebuke her son for being so foolish as to buy a New Testament. I then returned to the house and proposed to return the money if they did not care to have the book. They accepted the money and returned the book. Meanwhile, the mother and I began to talk about my work and she told me how heartily sorry she felt that I was going on in a false way. After a half hour's conversation, the Lord did His work. The mother then asked me to leave her a Gospel to read. I gave her the Gospel of John. Please pray for this poor Jewish mother. The next day, the son who had bought the New Testament and returned same because of his mother's objection, met me on the street near his house and asked me if I would sell him a New Testament. I did not at that time have a whole New Testament in Yiddish, but only portions. Then we made an appointment to meet again and I promised him a whole New Testament. At the appointed time, he met me, bringing with him another Jewish young man. He bought a New Testament in Yiddish for himself and another in Hebrew for his friend. I offered thanksgiving to God for letting me meet these precious souls. Please pray for them.

During the present month, I visited one of the Russian provinces in Poland, where I enjoyed a blessed time of ministry for the Lord, both among Russians and among my own people, the Jews. Truly the harvest is plenteous, but the laborers are few. This missionary journey showed the great need for more Jewish workers in Poland.

I am enclosing a translation of a Jewish tract. God laid it on my heart to write and distribute it on the streets of Warsaw, on the eve of the last Jewish passover. The poem in the tract was written originally in the Hebrew and translated by us into the Yiddish.

I realize my fault in failing to inform you more often about my work here, but please believe me that this is not due to lack of desire or mere neglect. It takes very much time from my work to write a letter in English. May God richly bless you and your work of gathering in souls, of growing in grace yourself, and of edifying others. The days are evil, but His mighty power is ever at our disposition to keep us faithful to Him. Praise His Name! I am praying for you and all God's children.

Hoping to receive good news from you about your work in the Lord, I remain

Yours in our mighty and ever faithful Master and Lord,

ISAAC W. SOFER.

THE FEAST OF PASSOVER—THE TIME OF OUR DELIVERANCE

Following is a copy of the tract to which Mr. Sofer refers in the above article:

"Whosoever eateth leavened bread, that soul shall be cut off from Israel."—Exodus 12:15.

Unleavened bread! Pure, white unleavened bread! Entirely without leaven, for so the Lord commanded. The home of every Israelite must be pure and spotless everywhere. Even the smallest crumb of leavened bread must be put out of the way.

Do you know, my beloved brother, the real meaning of the pure, unleavened bread? It means a pure and new heart where God Himself is able to live. It must be clean from all that is leavened. Old hate, envy, pride, self-love, unrighteousness, falsehood, unbelief, and other physical and fleshly uncleanness—all these things are leaven, and from the heart must be cleansed.

In vain, in vain, my people, is your pure, white unleavened bread, if the heart remains full of leaven and uncleanness. In vain is your feast of the passover, if you have not the one important thing, namely, the passover sacrifice.

God commanded our people of old that they should bring a lamb for an offering to the feast of the passover. They were to sprinkle of the blood of the lamb on the lintel

and the two side posts of their houses. Then great joy followed. Each Jewish house that was sprinkled with the blood of the lamb was saved from death.

This is the true meaning of the feast of passover: deliverance from sin, from slavery, from darkness and the power of death.

Long, very long, my people, you have been without the offering of the passover. The heavy hand of a just God is upon you in your long night of captivity. Your sin can not be forgiven through any other means except the Blood. God Himself said so. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:11).

A gracious God Himself provided for you your passover sacrifice, before the destruction of the second temple. It is Jesus the Messiah. God gave Him up for your sins in order to save you eternally. He is the suffering Messiah for you and for the whole world. See Isaiah 53. He is the lamb without blemish, who said to our elders and scribes, "Which of you convinceth me of sin?" He was brought as an offering just on the eve of the passover, when the passover lamb was to be killed.

Him, my people, you have not until now recognized. You have cast aside God's merciful hand that was stretched out to help you, and the result has been a long, hard and cruel captivity. The time draws near for your passover feast of deliverance. The past deliverance from Egypt was a type of a greater deliverance that was to come, for it is written:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." (Zech. 12:10).

Then, my dear people, you shall recognize thé supreme mistake that you have made in days of old. Your sun shall then rise again, and it will never more go down.

You yourself can bring that day nearer. God does not wish that you should remain in captivity a single day longer. Therefore hear, O hear, the voice of the prophet:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isaiah 60:1, 2).

"For us, Messiah, Thou wast killed as a lamb;
For all of us hast Thou Thy blood,
The blood of the covenant shed;
For us, Redeemer of souls, hast Thou been agonizing on the earth.
My sins—I do not know their number—Thou knowest them;
Hold precious in Thine eyes, I pray Thee, the soul of Thy servant.
I pray Thee—Thou art the Redeemer,
Because beside Thee there is none who can redeem."

ISAAC SOFER.

SCOFIELD BIBLE OFFER

For several months we have given, on the inside back cover page, an offer whereby our friends can obtain one of these Bibles at a reduced price. The Scofield Reference Bible is commended by some of the leading Pastors and Teachers of the world. In order to stimulate further interest in this Bible, we are now pleased to tell you of a splendid new special offer whereby you can obtain a Scofield Bible, printed with large, clear, readable type and beautifully bound in real French Morocco leather, limp style, edges finished in red under gold. With the Bible is furnished A Year's Course of Bible Study, offering 52 lessons, which will enable anyone to obtain a good working knowledge of the Bible, right in their own home, without a teacher, and at no added expense. This complete study equipment, $7.75. If interested in this particular offer or in having a folder showing the styles and prices, address American-European Fellowship, 1213 North Franklin Street, Philadelphia, Penna., or 156 Fifth Ave., New York, N. Y., or 1345 Linden Ave., Long Beach, Calif.

TRACT MINISTRY IN CZECHOSLOVAKIA

Znojmo, Czechoslovakia, May 30, 1930.

Dear Brother in the Lord:

In enclosing the voucher for the funds sent, I thank you and the donors most heartily. May the Giver of all blessings reward them according to His riches in glory by Christ Jesus! How glad I am that it is not according to our puny human measure, but to His abundant and glorious one! We cannot search the depth or height, length or breadth. It surpasses our understanding and is also everlasting.

Mr. and Mrs. Charles Lukesh

Permit me to place before you two recent letters — the first being from another part of this country, and the second being from a city near Bremen, Germany. These will give you a glimpse into our great work.

May 23, 1930.

Dear Brother in the Lord:

Thank you heartily for your kind sending of the tracts. I am thankful for this rare and valuable collection. I am enclosing a small contribution, 35 cents, which please receive kindly as an expression of gratitude. I know that the printing and mailing costs a lot of money, and therefore try to help at least a little. I regret that I cannot send more for these tracts, with their rich contents, and that thus far no one else from this place has volunteered any aid. However, I rejoice that through these free tracts I am able to cause many to think about the way of salvation. My wish and prayer is that the Lord may bless your printed sermons to the hearts of the readers, that His Word may not return to Him void, and that the sacrifice you and your friends are making in connection with the printing of these tracts may be used of Him to the salvation of many souls.

Oh, that they may get to know the greatness of the grace of the Lord! It must have been God's leading that you sent a large number of the tracts entitled "Where Does Spiritism Lead to?" for I needed these like salt. Spiritism has been deeply rooted here for a long time, and your tracts reached the point. Naturally it brought me lots of enmity, but I like to suffer hardness for the sake of the truth of God.

There are plenty of dead church members, also here and there some among them addicted to alcoholism, and I endeavor to arouse even those. Should you have something suitable for them, kindly send me such tracts. I am joyfully anticipating the receiving of more tracts and am thankful to you from the depths of my heart.

Wishing you the richest blessings of the Eternal King, who has everything in His might, I remain

Yours with heartiest greetings,

JAN OLIVA *(deacon)*

Dear Brother in the Lord:

With heartiest thanks for the sending of Tract No. 32 as well as for the ones sent previously, we greet you. I had to open the package at the Customs house, and took the opportunity to give two tracts to each of the two officials and they were so inquisitive that they read them at once. The following Thursday and Friday I went to the factory and gave out many, and the last eighty I gave out at the market on Saturday. There are Polish workers, strong Catholics, blinded people, but hardened in addition to their blindness. There are also Czechs, who stick to the church and are well taken care of, the Czech priest coming often to hear their confession. The tract, "Can a Roman Catholic Come to Heaven?" I put inside another tract. At the factory I was not allowed to give them out, so I went a little farther on to the street crossing, where some children came and helped me. They gave to everyone who passed by, and when the workers streamed out of the factory, they ran among them so that very few passed without having received one. I rejoiced and thanked the Lord and prayed Him to bless the message, and now I am gladly anticipating your sending me some more. The postage I will gladly pay, but the tracts I cannot pay. The Lord will pay you. May the God of all mercy bless the Mission Society!

Yours united in the Lord,

FAMILY SHLECHTA

GROUP IN CZECHOSLOVAKIA

From these two letters you can see that there are souls who have the vision of the need and are willing to help as far as they are able. A few pay a little toward the expenses, but some cannot even pay the postage. The great burden of it we must look to the Lord for. We need $40 to $60 for tracts each month. You can see what this means

to us in addition to our other expenses, with our slender income. We praise the Lord that He has sustained us thus far, though we had to forego even some necessities, which we were glad to do for His sake. We also had a letter from a colporteur among the Czechs in Poland, one whom I know, stating that the Tract and Book Society, "Kompas" in Lodz, had finally informed him that for lack of funds they must cut off his support altogether, leaving him at option to continue without support. This he is willing to do, looking only to the Lord to help him. His needs are imperative, as he has a family, including a blind mother-in-law.

Our Opportunity

This is the time of golden opportunities for the people of the United States. There was a time when many went West in search of gold, sacrificing their lives for it. Now the table is turned, in many respects. Again some are sacrificing their lives, not for the perishing gold, but for souls of eternal value. The direction is not West, but East. It is our opportunity to make the sacrifice of the pathfinders not in vain, by helping to hold up their hands. Has not the Lord said that the fields are white unto the harvest but the labourers are few? Who will give? Who will go?

Call to Intercession

We are thankful for the opportunity to witness in this dark land. The longer we are here, the deeper seems the darkness. How we see the need of real intercessory prayer, that the Lord may arouse the sleeping and bound souls to the realization of their lost condition, ere it be too late. One cannot help seeing that the events happening all around us are indicating the antichrist. Is it not time for the "wise virgins" to trim their lamps, so that the bridegroom finds them ready? And for the servants to cease from wasting time in unprofitable things and devote all to the Lord's work? "We live as ye stand fast" — is still good today, as in the apostle's time. We trust that those having real interest will uphold us in prayer, and cry to the Lord to arouse His children more and more to the work of faithful intercession.

Thanking you again for the past favour and good will, we remain

In His glad service till He calls us,

Sincerely yours,

CHARLES LUKESH.

GREETING FROM JOSEPH MROZEK

Poland, May 23, 1930.

American-European Fellowship

My dear Mr. Col. E. N. Sanctuary:

I received the check you sent, and send you herewith the voucher for the same, with hearty thanks to the Lord and to all those in His work who have helped. It is because of His great mercy that He permits us to have a share in His work.

The times are ever more distressing and the spirit of these days depresses the soul. Yet the Gospel has the same power to conquer sin. If only it were preached more extensively!

Your help has made it possible for me to spread the precious Word of the Gospel, and this gives me great delight. However, it is a very needy field, and we pray that we may have more strength in order that we may be able to do more for Him.

Unemployment is a great problem with us, as with most other countries, and it is hard to see the great need all around us and not be able to do more for the relief of the poor. If the Lord still prolongs the day of grace for this lost world, He will also provide the means necessary for spreading His Gospel, in order that souls may be saved.

I send my hearty thanks for the letter which I received from dear Mr. Hogg.

I am going on with the work the Lord has given me, and ask you to pray for me that I may be prepared for the hard places, which can only be gone through by the help of the Lord. May the grace of the Lord be upon you to abide!

With hearty Christian greetings, in the bonds of Christ Jesus,

Joseph Mrozek.

WORK OF FRED STETTLER IN POLAND

Lodz, Poland, May 27, 1930.

Dear Friends:

As I review the past month, I am especially reminded of extraordinary things, ways, and blessings which came my way. I think of the Jewish work in which I am engaged at present. They certainly spring surprises on one. I am reminded of the story of two supposed Jewish converts who were to be baptized. The one was having a last talk with the pastor while the other waited impatiently. After a considerable time had elapsed, the first mentioned opened the door and said to the other, "It won't take much longer — I just sold a vacuum cleaner to the pastor." Of course our converts do not do anything like that, but many of our hearers like to sell their goods when they ought to be interested in their salvation. Happily, there are quite a number who love God and are very faithful. Would to God that our churches at home were as discriminating in accepting new members as we are in accepting the word of a Jewish inquirer. Here we meet every kind of men and get into discussions which last hours and hours. One begins to realize the meaning of Paul's admonition to Timothy: "Refuse profane and old wives' fables . . . shun profane and vain babblings . . . for there are many unruly and vain talkers."

Visiting the Poor

Have been privileged to visit a number of homes here and there and have a look into the extreme poverty of some. There are cases where people walk about like shadows, having nothing to eat but potatoes. In other places we find little rooms with sick persons in them and four to five people sleeping together — men, women, and children — all using one room, which serves as sleeping-room, kitchen, and dining room. How happy they are when a preacher comes unexpectedly! Even though he should have to say, "Silver and gold have I none", he is welcome. A friendly word, a prayer, a little encouragement — these do wonders for these homeless, friendless, and forsaken souls.

Comforting the Sorrowful

Here and there I have been able to comfort a mother whose little one has been carried to the cemetery. The mere presence of a preacher would touch their hearts and melt them to tears. In one case it was a little girl who always knew her Golden Text, the song, the story in the Sunday School. Yet it had pleased the Lord to take her home to Glory — her mother wanted to follow her. How good and how necessary a visit in such cases, in order that these sorrowing ones might be comforted! I could count many such instances.

Preaching the Gospel

Lately I took a little trip out into the country. I had been invited to this place a year ago. The first evening there was only a small meeting, but hungry and earnest souls. They would have listened to the message all night, they said. The following night the place was crowded out. House to house visitation brought us face to face with many who were enemies of the Gospel. We met souls, too, who have been waiting for years that somebody might come to teach them the way of life.

One morning I was awakened early by the cries of a young woman who slept in an adjoining room. "I am dying, Lord! I am lost! Save me!" I heard the whole family weeping, so I got up and joined them. The young woman had been brought from the city the day before. She had not slept all night and was laboring for breath. I did what little I could, using every bit of knowledge gained in the medical course and hospital work. After she was somewhat better, I began to talk with her about her soul. The whole family knelt in prayer and wept before God. Not one of them claims to be saved, though they love the Word of God. Yesterday a messenger from the family told me that

the whole neighborhood is aroused and that many are praying for their salvation. The young woman testifies to everybody, even to the local preacher, who was astonished to hear her tell them how they should be saved.

I had never visited the town before, and only a very few Gospel meetings have been held in it by others. Now God is awakening a number of souls through this sick woman and her testimony. When I think that I knew nothing about the condition of the people in this town, nor about the illness of this girl, I realize that it is not a case of mere chance but that it was the "cloud" that led me there. Praise be to His Name!

Printing in Polish

This week I shall send out the first hundred copies of the new Polish booklet which has just come off the press. I have printed 3000 copies, of 45 pages each.

These are some of the outstanding features of the past month. During the month I was able to hold thirty-two meetings, outside of choir and English lessons. May I ask my friends to be remembering me before the Lord, as we have frequent business with the government offices in relation to our stay in Poland. We have much cause to thank God for His love and His provision for all our needs as they have arisen from time to time.

Thanking you for your faithfulness in the past, and for your intercession and fellowship, I remain,

Yours cordially,

FRED STETTLER.

"Faith is the master key to the treasury of Jesus. It opens all the doors and brings out every store."

"To make us like Christ is a task impossible to anything less than omnipotence, but God can do it."

RUSSIAN REFUGEES IN CHINA

Harbin, China, April 4, 1930.

Dear Brethren:

Christ is risen! I send my hearty greetings to all the brethren and sisters and wish you a joyful Easter time. May the wonderful spirit of this holiday be ever vigilant in your hearts!

Everything is quiet and satisfactory with us, but the news from our brethren in Russia is most terrible. Quite a few have escaped to us from Vladivostock, including the pastor of the Evangelical Christian Church. It is very hard for them to settle down here, but to live in Vladivostock is altogether impossible. Most of the brethren have been arrested, and those who try to escape by running away come through here at great risk. Nevertheless we are expecting many more refugees.

We beg you to pray for all of us and for all our suffering brethren, that God will not forsake His own. We send you our greetings and a deep, hearty thanks for all your kindness to us. May the Lord keep you under His wings!

Your least brother in the Lord,

S. P. Badantseff.

LATER NEWS FROM HARBIN, CHINA

Harbin, June 9, 1930.

Dear Brother in the Lord:

Peace be unto you! I send you my brotherly greetings from distant Harbin and also wish to express deep gratitude.

Our Saviour protects us by His mighty hand from all the evils in this world, and not one hair falls from our head without His will. I was committed to court by the Vladivostock government and declared to be a counter-revolutionist, because of the help I have been giving to my suffering brethren, but the Lord has protected me. Great is His mercy.

The work of God is progressing here. He does not leave us without His blessings. On May 9th the Lord blessed us in administering baptism to two souls in the presence of a very large crowd of people.

Pray for us, and for me in particular. The Lord bless you everywhere and all the time. Greeting to all the brethren from us.

Your brother in the Lord,

S. P. Badantseff.

"If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference; He is praying for me." —R. M. McCheyne.

"There is no death for me to fear,
For Christ, my Lord, hath died . . .
And it is fellowship with Him
That keeps me near His side."

BRIGHT SPOTS IN MISSIONARY LIFE

Amid the vicissitudes of missionary life, with much to encourage and discourage, there are the bright spots where the joys and burdens are now to be shared by two together instead of one alone. The romances of missionaries and their united labors together are most refreshing in showing God's rich blessing on all unions in Him. We extend to Mr. and Mrs. Stettler our best wishes in their missionary work. A fellow-pastor, recently celebrating his sixteenth wedding anniversary, sent us the following formula that he states made the years so peaceful and short. May we pass it on to our Brother Stettler?

"My wife submits and I obey;
She always lets me have her way."

Mr. and Mrs. Fred Stettler

Lodz, Poland, June 30, 1930.

My very dear Friends:

This time it is my privilege to write from my new home. Not new because it is a new house, but new because I have entered into a new relationship. I said the other day to Mrs. Stettler, "Wherever you and I live, no matter how primitive the living conditions may be, that will be home to us." I believe that God may have spoken that "where two or three" specially for the family life. It is blessed to be able to kneel in prayer in our home when only a comparatively short distance away the bolshevists have almost wrecked every home. They know that if the family altar is destroyed, the two and three separated, the nucleus of the church is destroyed.

The Wedding

We were married on the fifteenth of June. It was an extraordinary day. Missionaries from every quarter of Poland had come together to the annual conference of the Union of German Evangelical Christians of Poland. It was an exceedingly precious time of fellowship. Many of the missionaries I had not seen for almost a year. It was such a joy to have them all present for the marriage ceremony. People came from far and wide, and the meeting hall proved to be far too small. Many stood outside the window to hear the message. It was impossible to walk into the hall two by two. I let Mrs. Stettler first wind herself through the crowd to the altar, and I followed after. The next day a number of friends provided a luncheon for about thirty persons, and we then came back to our field of labor to arrange our new home, the two rooms and kitchen which are to be our living quarters for the near future.

Answered Prayer

You can imagine that these are days of much labor, and yet we have experienced a number of answers to prayer, for which we lift our hearts in thanksgiving to God, considering how great things He hath done for us. In the course of the past month we made several journeys into the vicinity of Lodz, and it has pleased God to save some.

YOUNG PEOPLE'S OUTING AT RUDA-LODZ — (Mrs. Stettler in center)

It is a great joy to hear the fervent prayer of the saved and the pleading voice of the unsaved. If there were only more who would cast themselves upon God and know His salvation! One new convert was so full of joy when she received the assurance and joy of salvation that she knelt down in the courtyard to praise God. It is such a great privilege and responsibility to work among these new souls who are so full of fervor and who beg us to come back again, with tears in their eyes. They need our intercession, for they are being persecuted, as all true Christians are when they take a firm stand for the truth.

Thirsty Earth and Thirsty Souls

Just now we are in the midst of rye harvest. The fields are ripe and the sun glitters from early morning until late afternoon. We have not had any rain for many weeks. The earth is thirsty, and sprinkling water from a can will not suffice. The only way to save the crops is to have the showers of God fall from heaven. That alone will fully satisfy the thirsty earth. In the midst of this vast field, I often feel like a sprinkling can, trying to save a few of these plants lest they wither away. Oh, that God would pour the rain from heaven upon us again, as in years gone by, so that Christians may grow and the indifferent and godless be saved! There are so many who really hunger for God, but workers among the Poles are wholly lacking. It is a people of about 20,000,000.

New Polish Tracts

Through a gift from the American European Fellowship, I have been able to republish 10,000 eight-page Gospel tracts in Polish. Orders have come in from every part of the country. I have ten new tracts on hand now, of which I am hoping to print about 100,000. These will be of great use next fall, when real evangelistic effort will begin again. I would appreciate your intercession in behalf of this testimony among the Slavs.

Your fellow-citizen with the Saints (Eph. 2:19), FRED STETTLER.

(Continued from page 11)

2. *Out of loyalty to Christ,* since He commanded, "Go ye into all the world and preach the Gospel to every creature."

3. *Out of compassion* for heathen suffering and sorrow.

4. *Out of the realization that in the Gospel lies the only hope for their souls' eternal salvation.*

May God convict His children of their debt, and make them *ready, as much as in them is* to meet it! Then, at last, will there be no lack of missionaries to go, or intercessors to pray, or money to send. *And may this conviction begin with* YOU!

EXCERPTS FROM LETTERS WRITTEN BY RUSSIAN BELIEVERS

"We have no right to purchase clothing. Our hope is only in the Lord. Two of our number are at present in the law court. We have just learned that they are condemned to two years of imprisonment. The causes for this were not stated. Their only transgression was that they were faithful to the Lord. Brother . . . is hiding himself at my house. He has not seen his wife and five children for two years. We are fearing that his being with us might be discovered. All faithful Christians are trembling."

"Believers are fleeing from Vladivostock district to China literally in rags. There is great need of clothing, linen, bread and lodgings. In the first days of February the whole staff of the Board of the Evangelical Christian Union was arrested. Some of them were exiled to Solovki, the monastery on the White Sea, which has a sad reputation. The fate of the rest is unknown. In the Far East, believers are considered counter-revolutionary. In Vladivostock believers are deprived of having any religious gatherings."

"The authorities persist in reorganizing the Christian Unions and Communities, having in view to appoint at the head of these organizations their own men, betrayers who call themselves believers. The lips of some frightened Christians are silent."

"Our corn was taken away from us at a low price, but instead of money they handed us only receipts. Later on we went to get money for the receipts. Upon doing this, our brethren were arrested by G. P. U. (Secret Bolshevik Service). They spent three months in prison. It was very hard for them. Then G. P. U. freed them and questioned: 'Well, do you still require money?' "

"In the offices and factories the clerks and workmen are registered. They are divided into two classes—godless and believers. The latter are immediately dismissed."

"All the possessions of . . . have been sold to pay his tax. They intend to take away his clothing and underclothing, and they even want to take his daughters until the tax is paid. The girls have hidden themselves 1500 kilometers away. The Lord preserve them!"

MOTHER EVA'S HOMEGOING

In our last issue we gave an article concerning Mother Eva's serious illness. We now have word of her going on to be with the Lord whom she loved and served so well. May we not pray that the work so dear to her heart, that of caring for so many homeless and helpless, shall be very definitely guided of God in all of the plans for the present and future. The following is the word concerning her homegoing:

Friedenshort.

On Saturday, June 21st, 1930, at twenty minutes past nine in the evening, the Lord called the dear Mother of Friedenshort

Sister EVA von TIELE-WINCKLER

into the Glory of His unveiled presence.

Her heart-wish is fulfilled, and we rejoice in her joy, even in the midst of our sorrow; for no words could express how deep the sense of loss is to each one here.

Truly we have had a "living epistle" in our midst, and our hearts are filled with thanksgiving for the privilege GOD granted to Friedenshort during so many years, of seeing the power of the Indwelling Saviour so manifested through a human personality.

On Wednesday June 25th we laid her earthly tabernacle to rest in the centre of the Friedenshort she loved so well. As the coffin was lowered into the dark earth, involuntarily our eyes looked up towards the heavens, where a bright gleam of sunshine was parting the clouds — and our hearts know:

"Our Saviour has our treasure,
And He will walk with us."

BLESSING IN FRANCE AND POLAND

France, June 11, 1930.

The allowances for Brother W. Gielec and myself for the month of May have come, for which we are very thankful. We are returning the signed vouchers.

Brother Gielec writes me from Poland that the Lord is blessing the work in Luniniec and many new converts are joining the church. Brother D. Prystupa and George Nazaruk also write of great blessing in their fields. Now is the best time there for great revival and baptismal services, during these warm months.

The Lord is also blessing us here in our new place. We have become acquainted with many Russians and Poles, and several souls have given themselves to Christ and come to our meetings regularly. The enemy of the Gospel is, of course, trying to oppose the work. The priest comes here from a nearby city and tells the people not to go to our meetings, nor to accept any literature that we give to them, nor to read our Bibles, etc. So we need your prayers for us that God will give us the victory.

John Kovalchuk.

Kovalchuk (at right) **Nazaruk** (seated), **and Prystupa** (in rear).

WINE SHOPS CLOSED IN PIRDOP COUNTY

At the coming of spring this year and during the time I was visiting the villages and towns of my dear people in Pirdop County, my first care was to undertake closing down all the wine-shops in the villages, in order to make the villages dry and thus preserve the people from the many ambushes and nets spread for them by the greedy tavern keepers.

In Bulgaria there is a law allowing for such cases a Referendum, and in virtue of this law I succeeded in shutting up the public houses of two villages. The village of Doushantzi had seven of these wine-shops, and the village of Caribovo had four. Through prayer and perseverance, these eleven brother-killing houses were closed.

The women of the above-mentioned villages warmly thank God and express their gratitude to me for having performed this deed which is bringing salvation to their homes, for it has turned from the deadly path hundreds of souls. The men themselves have become conscious of their error and now, with a light heart, they gratefully take the Bible and Evangile in their hands, thanking God for their escape from the ambushes spread for them by the public house keepers. These villagers, men and women, help me now in spreading propaganda among the remaining eight villages and three towns, in order that the doors of their wine-shops might be closed also.

The latter part of this month I shall collect in the town of Pirdop the signatures required by law, so that, with the help of the local administrative authorities, I may change this town from wet to dry, closing its twenty-seven public houses and putting a key to the doors of these dangerous and grim houses for my people.

Your brother,

Dimmitre Donkoff.

A WORD FROM PRZEORSKI

Poland, May 26, 1930.

American-European Fellowship
156 Fifth Ave., New York City

Dear Sirs:

I received your letter of the 9th instant, with check for $70, for which I send my hearty thanks.

My health is better and I am thinking of taking a two weeks' trip to visit different places.

Poland needs much prayer ere we shall be able to write really encouraging news. Up to this time comparatively little has been done for the evangelization of the country.

Commending myself to your prayers, I remain

Yours in the Lord's service,

A. Przeorski.

(Continued from page 15)

with the pitch poured upon it ready to light, the king's marshal rode up and offered to save his life if he would recant and confess his errors. Huss replied in a loud voice: "What errors shall I call back? I do not know of any. I call God to witness that what the false witnesses have brought against me I have not taught or preached, but that it was only my purpose, in all my preaching and in all my academic work and writings, to turn men from their sins, and in this truth and for the Gospel of Jesus Christ and for the preaching of these holy doctrines, will I this day gladly suffer this death." The fagots were lighted. In the midst of the flames, Huss sang once and again: "Christ, thou Son of the living God, Thou who wast born of the Virgin Mary, have mercy."

Of What Spirit Are We?

It behooves Christians in this prosperous land of ours to stop and ask themselves this question: Am *I living* in the spirit of Jesus Christ, that, should persecution come, I would gladly *die* in that same spirit?

Our Russian brother, Vladimir Martcinkovsky, warns us in his recent book on Russia: "Prepare, be ready, it is almost too late to escape the fires of revolution. We, your Russian brethren, some of us have escaped from a burning house. We were in the first story, you are in the second. Listen to the voice of the Russian Revolution and heed its warning, written in letters of fire, by the God of history, on the walls of the Babylon of today."

(Continued from page 16)

a coal dealer coal; we, as Christians, need to know only Christ, and make soul winning our only interest.

Are we willing to *be nothing, have nothing* and *know nothing* save Jesus Christ? Then Europe's problems can be solved.

Mussolini's Solution Fascism

Mussolini is laughing at England's failure to solve her unemployment problem, and asks, "Have we men out of work in Italy?" They answer, "No". "Who brought these conditions to pass?" "You, Il Duce". "Europe is in chaos and unrest. Nothing but Fascism will solve her problems", said Mussolini. Hungary comes under Rome's power, and soon other nations will. In the intervening days, let us lose no time in giving out the good news. May men and women be stirred to go from village to village, from house to house, warning the people and preaching Christ.

Prayer Requests

Letters have come to us asking for prayer for Mrs. Kroeker in Wernigerode, Mrs. Bluhm of Latvia, and Miss Jean Rhode in Warsaw. All of these are sick, or not in the best of health.

We have heard of days of prayer and fasting in various centers on the field. May God lead to more.

Pray for the Christian magazines, tracts, Gospels, and Bibles which go out from the centers in all the countries.

Pray for the Bible Schools and for all native workers.

Pray for all leaders and missionaries and their ministry.

Pray for the raising up of many workers while the doors are open.

Yours in Christ, MARGARET GRIFFITH.

STATEMENT OF RECEIPTS FOR MAY AND JUNE, 1930

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
7508	$10.00	7582	1.00	7655	6.25	7729	10.00	7803	5.00
7509	1.00	7583	1.00	7656	2.00	7730	100.00	7804	5.00
7510	1.00	7584	1.00	7657	2.00	7731	25.58	7805	1.00
7511	1.00	7585	5.00	7658	1.00	7732	5.00	7806	20.00
7512	20.00	7586	4.00	7659	1.00	7733	3.00	7807	6.00
7513	1.00	7587	1.00	7660	10.00	7734	60.00	7808	5.00
7514	20.00	7588	1.00	7661	1.00	7735	10.00	7809	11.00
7515	5.00	7589	2.00	7662	1.00	7736	1.00	7810	10.00
7516	1.00	7590	5.00	7663	5.00	7737	20.00	7811	6.00
7517	20.00	7591	100.00	7664	2.00	7738	1.00	7812	50.00
7518	10.00	7592	10.00	7665	25.00	7739	5.00	7813	1.00
7519	1.00	7593	1.25	7666	1.00	7740	10.00	7814	1.25
7520	60.00	7594	5.00	7667	1.00	7741	1.00	7815	25.00
7521	50.00	7595	5.00	7668	1.25	7742	20.00	7816	1.00
7522	5.25	7596	2.00	7669	1.00	7743	10.00	7817	300.00
7523	5.00	7597	3.00	7670	1.25	7744	11.00	7818	5.00
7524	3.00	7598	2.00	7671	1.00	7745	5.00	7819	10.00
7525	1.00	7599	25.00	7672	2.00	7746	6.00	7820	18.00
7526	5.00	7600	10.00	7673	1.00	7747	1.00	7821	10.00
7527	1.00	7601	5.00	7674	7.50	7748	5.00	7822	2.00
7528	50.00	7602	2.00	7675	2.00	7749	.40	7823	30.00
7529	1.00	7603	1.00	7676	1.00	7750	10.00	7824	6.00
7530	28.00	7604	2.00	7677	3.00	7751	30.00	7825	19.00
7531	10.00	7605	1.00	7678	2.00	7752	1.00	7826	25.00
7532	5.00	7606	1.00	7679	1.00	7753	5.00	7827	15.00
7533	30.00	7607	1.00	7680	1.00	7754	10.00	7828	1.00
7534	10.00	7608	1.00	7681	1.00	7755	5.25	7829	1.00
7535	26.00	7609	1.00	7682	12.00	7756	10.00	7830	5.00
7536	5.67	7610	2.00	7683	10.00	7757	25.00	7831	25.00
7537	25.00	7611	3.00	7684	25.00	7758	3.00	7832	40.00
7538	2.00	7612	25.00	7685	11.00	7759	26.00	7833	5.00
7539	1.00	7613	10.00	7686	2.50	7760	20.30	7834	100.00
7540	5.00	7614	2.07	7687	10.00	7761	6.00	7835	1.00
7541	2.00	7615	5.00	7688	25.00	7762	52.00	7836	13.50
7542	10.00	7616	5.00	7689	1.50	7763	18.00	7837	1.00
7543	1.00	7617	1.25	7690	30.00	7764	100.00	7838	15.00
7544	15.00	7618	4.00	7691	1.00	7765	12.50	7839	5.00
7545	10.00	7619	2.00	7692	1.00	7766	100.00	7840	1.00
7546	3.00	7620	1.00	7693	5.00	7767	5.00	7841	25.00
7547	52.00	7621	1.00	7694	1.00	7768	20.00	7842	7.00
7548	22.00	7622	1.00	7695	1.00	7769	50.00	7843	5.00
7549	3.00	7623	5.00	7696	1.00	7770	50.00	7844	1.00
7550	25.00	7624	5.00	7697	6.00	7771	5.00	7845	1.00
7551	6.00	7625	2.00	7698	5.00	7772	50.00	7845 A	2.00
7552	1.00	7626	1.00	7699	10.00	7773	20.00	7846	1.00
7553	1.00	7627	1.00	7700	500.00	7774	2.00	7847	25.00
7554	10.00	7628	21.00	7701	2.00	7775	10.00	7848	3.00
7555	5.00	7629	51.00	7702	3.00	7776	1.00	7849	1.00
7556	5.00	7630	5.00	7703	3.00	7777	5.00	7850	1.00
7557	13.50	7631	10.00	7704	15.00	7778	2.50	7851	2.00
7558	1.00	7632	22.62	7705	1.00	7779	10.00	7852	3.94
7559	5.00	7633	5.00	7706	1.00	7780	25.00	7853	6.00
7560	1.00	7634	2.00	7707	1.00	7781	5.00	7854	15.00
7561	100.00	7635	2.00	7708	20.00	7782	15.00	7855	10.00
7562	1.00	7636	6.00	7709	10.00	7783	1.00	7856	10.00
7563	1.00	7637	1.00	7710	5.00	7784	1.00	7857	10.00
7564	25.00	7638	61.00	7711	1.00	7785	1.00	7858	1.00
7565	2.00	7839	5.00	7712	100.00	7786	1.00	7859	1.00
7566	50.00	7640	2.00	7713	25.00	7787	1.00	7860	30.00
7567	8.00	7640A	11.00	7714	1.00	7788	1.00	7861	1.00
7568	5.00	7641	10.00	7715	1.00	7789	1.00	7862	17.50
7569	1.00	7642	83.33	7716	5.00	7790	1.00	7863	132.11
7570	1.00	7643	1.00	7717	15.00	7791	1.00	7864	67.89
7571	1.00	7644	50.00	7718	1.00	7792	10.00	7865	25.00
7572	1.00	7645	2.00	7719	10.70	7793	5.00	7866	180.00
7573	1.00	7646	10.00	7720	75.00	7794	125.00	7867	20.00
7574	25.00	7647	20.00	7721	.63	7795	30.00	7868	83.33
7575	5.00	7648	3.00	7722	3.00	7796	20.00	7869	5.00
7576	1.00	7649	10.00	7723	1.00	7797	25.00	7870	1.00
7577	1.00	7650	50.00	7724	2.00	7798	6.00	7871	15.00
7578	1.00	7651	1.00	7725	1.00	7799	25.00	7872	10.00
7579	1.00	7652	11.00	7726	10.00	7800	2.00	7873	7.50
7580	1.00	7653	1.00	7727	3.00	7801	18.00		
7581	6.61	7654	5.00	7728	5.00	7802	25.00	Total	$5497.68

Of this amount $137.50 is for E. H. F.